REFERENCE ONLY
MAR 1 1972
MINNEAPOLIS PUBLIC LIBRARY
MHC

Volume 3 Number 6

HUNDRED FLOWERS

25¢

February 19, 1972

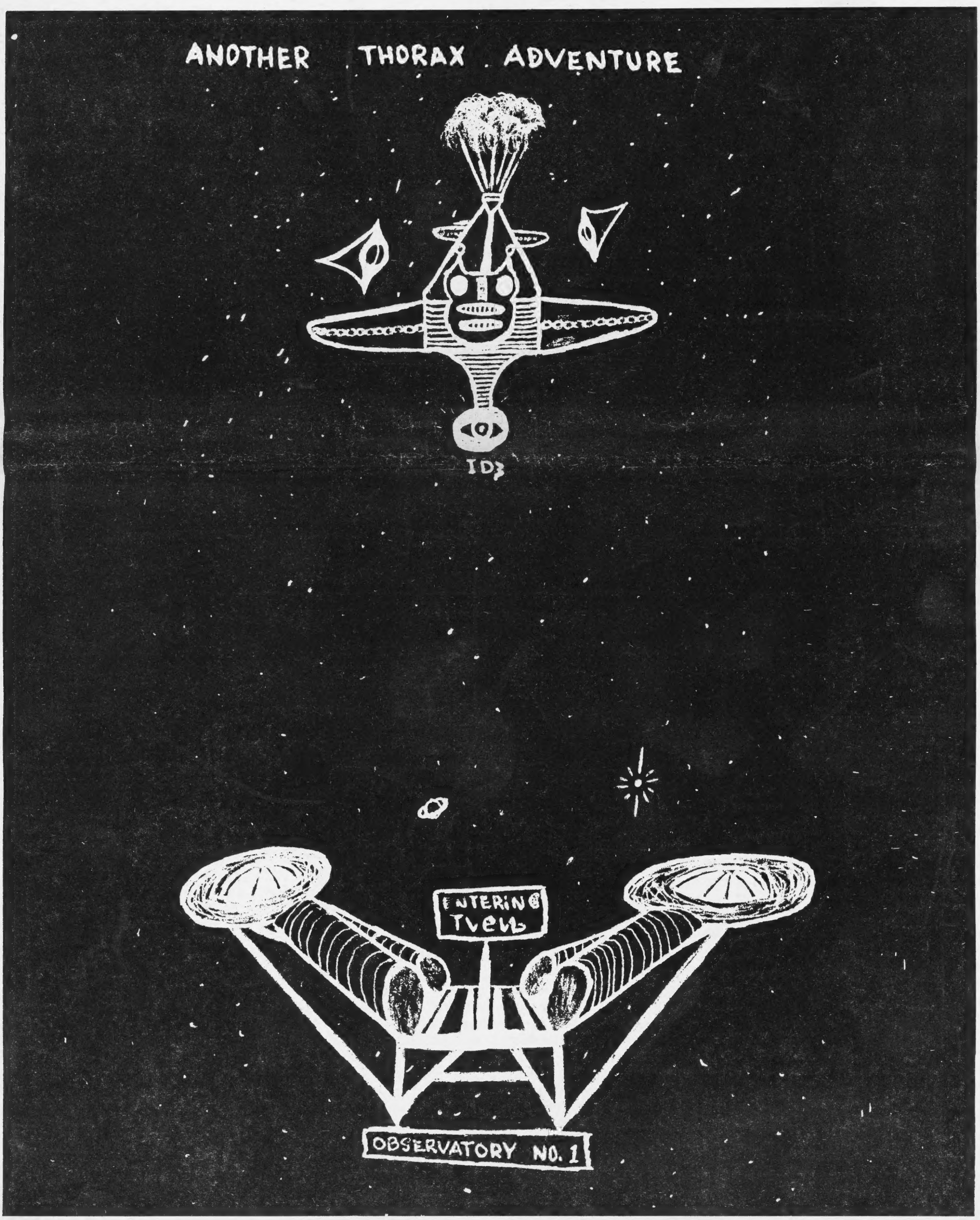
HELP US BECOME SELF-SUPPORTING

Minneapolis

PUBLISHED WEEKLY

Community news and information

LET A HUNDRED FLOWERS BLOSSOM, LET A HUNDRED SCHOOLS OF THOUGHT CONTEND



REFERENCE ONLY

Stillwater Inside Out

CAN I HAVE YOUR UNEQUIVICAL ATTENTION PLEASE CAN I HAVE ORDER YAW'LL. THANK YOU

by Kermit Parker

Sunday Jan. 23 in the activities building of Stillwater State Penitentiary; getting down with the Afro-American Brotherhood and Culture Group and class. Yes, class! For that night was a night for inculcating(impressing) upon the mind, education with soul, and above all, the truth about Black Struggles all over the world.

Minister of Special Affairs, James 'Baby' Eubanks, dynamically lectured on the spirit of all oppressed peoples of color, with words that could have come out of the mouth of Fidel Castro. "Coalition you speak of", expounded

Sunday Jan. 23 in the activities building of Stillwater State Penitentiary; getting down with the Afro-American Brotherhood and Culture Group and class. Yes, class! For that night was a night for inculcating(impressing) upon the mind, education with soul, and above all, the truth about Black Struggles all over the world.

Minister of Sprecial Affairs, James 'Baby' Eubanks, dynamically lectured on the spirit of all oppressed peoples of color, with words that could have come out of the mouth of Fidel Castro. "Coalition you speak of," expounded our Minister Eubanks, "integration, Liberation. Why that's what we've been about all the time! We, the Black Man, have befriended white america, we spilled blood, lost families, built the towering buildings of New York, London and Paris. Through, and because of, surreptitious(underhanded) white america, we were crossed out. Because integration is a farce, a scapegoat, poppycock, pigs feet!"

Vietnam has, through their own re spect of their country, rebelled with the spirit of the viet cong. "We have killed some of our brothers of color for america. Read it! Read it! It's in the book brothers." Beautifully, Baby Eubanks lunged across the floor opening up the pages of the book on the floor, with whitey's 400 years of perpetrating degradation(the act of depriving a degree of honor) dehumanization and humiliation. Stigma and racism leaping from the pages of European history along with his suppression and contemorary extermination.

"Coalition? Naw. I'm thinking Black now and that's what I'm about. You just blowed the best friend you ever had. The pope knows there is a limitation on integration. He sanctioned biological warfare: to deracinate (uproot) the poor whites as well as the blacks." He said, "the white racists have murdered each other because of our skin color. They threatened the lives of white people who chose to be in the company of black and proud, the true friends of america. I'm about black business now and if anyone opposes it, than cop you a Minister of Watermelon and a Minister of Pigs Feet. But draw up a constitution and do it yourself. This is a black thing and it's about black business. Black Spirit is what time it is! I'm in it...with my life in the struggle. But, I want no one to say I'm a racist. I'll die with the twig of a cherry for black. I die and eat, sleep, run, talk and walk black. I attack U.S. tanks, but don't call me communist 'cause I don't know what that means, that's not what I'm about. Adolph Hitler killed my brother in World War II because he was a friend of america."

Eubanks conducted his educational lecture with the spirit of the Black man. "Don't call me a racist . I had never known the word until it came out of the vicissitudes,(ups and downs of fortune) desultory,(rambling) minded KKK." He acrimoncusly (sharply; severely) enlightened the Black Afro Class and discernily(perceptibly) affected the minds that could possibly be about anything but Black business. He defended his collogues in the cabinet with strength of the struggle behind him. He spoke dangerously smoothly with awareness of what's happening with our first lady Miss Angela Davis. He said whitey was going to kill another one of his friends.

He spoke about the passionate spirit of the Soledad brothers, he asked if Attica is Whitey's coalition, he asked about Brotherhood and said whatever it's about, it's not for us. Black is Black!

When one speaks of first ladies, then Mrs. Brownsugar Thrillkill should be top ranking in that field of "Black Gal". Do it right or go to hell. I had drawn up a thank-you for family affairs, that she is first lady of, and let it be known to her that she is first lady of Black Business, and right on baby. Stick to your guns Sugarman, Skinner, Eubanks, Moultrie, Johnson, Cooper, Bradley, Rollins, Taylor, Bobo, Bunny, Dillon, McGee, Fulford, Sarge, Butler and the Black Afro-Culture Group is blackening you in your gracious concern. I'm certain that in the future you will be quite capable enough to expound succinctly as Eubanks on 'Family Affairs".

Kermit Parker

THE BALLAD OF GEORGE JACKSON
-by Bob Dylan

I woke up this morning.
There were tears in my bed.
They killed the man I really loved,
Shot him in the head.

Lord, lord, they cut
George Jackson down.
Lord, lord, they laid
Him in the ground.

They sent him off to prison
For a $70 robbery.
They closed the door behind him,
And they threw away the key.

(chorus)

He wouldn't take shit from no one.
He wouldn't bow down on his knee.
Authorities they hated him
Because he was just too real.

(chorus)

The prison guards they watched him
And they cursed him from above.
They were frightened by his power,
They were scared of his love.

(chorus)

Sometimes I think this whole
World is one big prison yard.
Some of us are prisoners,
Some of us are guards.

Lord, lord, they cut
George Jackson down.
Lord, lord, they laid
Him in the ground.

ATTICA STATE ATTICA STATE
-by John Lennon and Yoko Ono

What a waste of human power,
What a waste of human lives.
Shoot the prisoners in the tower,
Forty-three poor widowed wives.

Attica State, Attica State,
We're all mates with Attica State!

Media blames it on the prisoners,
But the prisoners did not kill.
Rockefeller pulled the trigger.
That is what the people feel.

(chorus)

Free the prisoners, jail the judges!
Free all prisoners everywhere.
All they want is truth and justice,
All they need is love and care.

(chorus)

They all live in suffocation.
Let's not watch them die in sorrow.
Now's the time for revolution,
Give them all a chance to grow.

(chorus)

Come together, join the movement,
Take a stand for human rights.
Fear and hatred clouds our judgement
Free us all from endless night.

Attica State
We're all mates
We all live in
Attica, Attica, Attica State!

WHAT USE ?

After about five years in correctional institutions, I would like to take this opportunity to make a few of my observations concerning the institute of "penal progress".

First, the return rate suggests that there is something drastically amiss with the present rehabilitations program. If a manufacturer had a recall rate of approximately 70% of his line, he would soon be out of business. Turning out a handful of men called barbers, a few who are called plumbers and an occasional one who is called an electrician does little to alleviate the monumental enigma of recidivism(a habitual relapse into criminal behavior).

Second, is the lack of necessary psychological and psychiatric services available to the inmate. It would appear that a large number of inmates have a definite behavioral problem stemming from a hard experience or environment. They, in turn, are channeled into the programs and channeled into these programs.

Third, the dehumanization of the inmate. The population is reduced to a numerical mass. It is conditioned as an individual, controlled as an individual, and moved as an individual. There is no room for personal freedom and expression. The use of bells throughout the institution is comparable to Pavlov's experiment with dogs. (The dogs were probably fed better, too.) After a specific period of time, the inmate is expected to re-enter society, rehabilitated and socially adjusted, yet he has been completely isolated from society. To me, that's like learning to swim on a football field.

Fourth, is the widespread plague of apathy among the staff and the public, as well as a general lack of understanding as to what it is like to be on the wrong side of the bars. It would be alright if understanding and compassion came in a tangible form, and could be passed out like uniforms and bullets.

The deep frustration of leading such an unproductive and meaningless life serves neither the inmate nor society. The sooner this fact is realized, the inmate's constant companions, bitmate noe tion, but in mate nor terness, circumvention, and resentment, will be purged from the inmates' mental side.

Donald Growden
24436

Death Noticed:

Death was here tonight; came here and took a brother from his tomb of decadence. I did not Know Thomas Burke, who was found hanging in his cell this Sunday Evening, but then I guess I knew him all his life. I watched out the window looking toward the Prison Hospital as they wheeled his body out; out the three barred gates that had taken his freedom; past the faceless guard in the hall puffing on his pipe. I look around the flag and see people digging the T V laughing; I see all the other little games being played as usual as if death was never here at all. I have gone back to my cell to write this and to try to think, to cry by myself. I have never been too good at hiding my emotions. If I had cried down there it would have made people-I don't know how they would have felt, so I am here in my own little house away from all the blank faces. How many more Thomas Burkes are there here? Looking for someone to talk to, someone who will care, will understand? Just looking for a smile, a "Hello, how are you?" I look at the pictures that Pam gave me only yesterday and wish I had known Tom Burke, I'd liked to have shown them to him and said, "Look Tom. Look at those beautiful flowers and that beautiful little girl riding her bike and pulling on her ear, and look at the bus to travel all over the country to places you've never been before, and look at Dr. Judie with her beautiful smile, and Tom, look at Pam, my beautiful Pam. I'd liked to have told him about the log cabin Pam and I are going to build. Of the places I want to take her and How I love her. But all these th things I didn't tell him, because I didn't know him. I guess he got tired of waiting for a friend or maybe he was tired of being treated as a number and not a human being. Maybe he too had asked the whys and gotten only recorded answers, or maybe Thomas Burke was caught in the whirlpool of prison life and did not want to reach for that blade of grass anymore. Maybe, maybe, maybe, maybe, maybe.....

You are free now my brother.
No more bells will wake you from your dreams.
No more guards will lock you in a cell with that look in their eyes.
No more will you hear the cries of a man having a bad dream.
No more will you have to look at the Walls with their gun towers.
No more will you have to worry about being shot in some riot you had nothing to do with.
No more will they hurt you.
You are free now, my brother.

LARRY

BLACK ART, STILLWATER
Afro-American Brotherhood
and Culture Group
"Minister of Art" Rollin Smith

By Kermit Parker
Black Art is in the minds

Black Art is in the minds of the Black Poet, the Black Painter, the Black Schoolteachers, Black Lawyers, Black Doctors, Black Architects, Black History.

Intrinsic Black Art is a extension that stems from the Culture and tools of the Black Man, there are contemporary spots today that one can go and see the antiquated beauty and dimensions of the Black Man Soul, the character of strength and wisdom one can apply to the face of Black statuettes and sculpture with the hands of the mind. 200 years yet ahead of time. 400 years suppressed, and the original man on earth. There is no beginning and no ending to the Black Man nor his art, for he is the first man, the original being. Our Minister of Art has presented another originality with his Black minds of art. Rollin 'Bunny' Smith is undoubtedly a education within the realms of reality and truth. "Bobo" Walker is his equal and the Stillwater Afro-American Brotherhood and Culture Group is grateful for the many years these two ethnic Blacks have taken us back only to bring us up to the present. Nothing has changed because we are the first. Anyone can very easily be effected with the hands of the hands of the mind hands of the mind with Bobo and Bunny's Blackness. They are vividly expressed with the multitude of educational pieces in and around the penitentiary. The struggle is in their art. The originality is in their minds. The grace is in the meetings every Sunday evening at the Stillwater AABCG. Rollin 'Bunny' Smith's extentions in Black ethnic minds are Jim McGee, 'Junior' Davis which is just as far Black as Black art can go.

Art is unquestionably one of the purest and highest elements in human happiness. It trains the mind through the eyes, and the eyes through the mind. As the sun colors flowers, so does art color life. Even now there is scarcely a colleague without something more or less successfully claiming to rank as art-a picture, a photograph, or a statuette; and we may fairly hope that much as art even now contributes to the happiness of life, it will do so even more effectively in the future.

Black Art is the great stimulus"

To the spirit of the people.

Kermit Parker

War Crimes Investigations

For those of us, who somehow didn't hear about it, a Corporate War Crimes Investigation was held in Mpls. last week. The investigation was structured along similar lines as the now famous Russell War Crimes Tribunal held in Copenhagen in 1967.

The significant difference between the two in vestigations is in their intents. The Russel War Crimes Tribunal sought to prove and thus accuse the U.S., guilty of waging an immoral and unjust in Indochina; the Corporate War Crimes Investigation did not seek to assign any "guilt or blame" on any person or even on any power group. It merely presented testimony as a means of establishing the fact that war crimes do exist. This fact, once established, hopefully, would show the need for change to be self evident to all humanity. It is towards this needed change, that the Investigation and the Honeywell Project addressed it's proposals:

1. Total immediate withdrawal.
2. Conversion from a war to a peace economy.
3. Worker determination and control of this conversion.

It is for this reason then, that the investigations were convened. NOT TO BLAME, BUT TO CHANGE.

"People, this war has been going on too long, for us to consider it a mistake." This is one of Paula Giese's opening remarks and it set the stage for the many testimonies to follow in the week ahead.

Poet Robert Blye, followed with some words of hope when he said, "The movement has not stopped the war, but it has formed a community." This community concerns itself with the change of things. It does not concern itself with judgement of past deeds only with changing those to come.

Dr. M. Francis Kahn, the first witness to testify, examined just this point for us. He possed the question of, what use is a tribunal after the crimes have been committed and/or admitted? His answer, "because we can focus on how the tactics are changing." They are indeed changing. We are now converting our war in Indochina, to a completely automated type war; completely dehumanized and completely devoid of any personal resposibility.

Le Anh Tu was the next witness and she described the war from a personal, human point of view. "My country has been bombed, cratered, defoulaged, and bulldozed. What does the U.S. expect to teach us...?"

Fred Branfman called our air war on Laos, "total war" and an "automated war machine", which destroys not only "...schools, hospitals and pagodas, it destroys human beings." He called the Laotian people "Some of the most beautiful, gentlest people in the world." He explained that even the pilots, who carry out this air war, did not hate the Laotian people. Quite to the contrary they express only warmth and admiration toward the people they were killing. (One can only wonder; what kind of an "automated war machine", is this we belong to, that can cause some of us to kill those we like?)

The next victim to testify was Susan Schnall, a former Navy nurse. She testified, "My studies are my experiences." Susan was courtmartialed and convicted of demonstrating in uniform and dropping leaflets, "conduct unbecoming an officer".

Dan Notley, a veteran, testified that when they were unable to engage an actual armed enemy force, "We manufactured ourselves an enemy; women and children and old men." He further stated that, "There is an overall genocidal policy going on."

Randy Floyd, a pilot who flew 98 combat missions in Vietnam, testified that racism was stressed in flight training school. He said that, "over and over again we were told..." of the viciousness and cruelty of the Asians.

Each testimony added additional evidence to the fact that war crimes do exist. The question that remains is what to do about it?

The following are notes from a talk by Professor Val Woodward of the University of Minnesota, which were delivered by him on Sunday, Feb. 6th at the War Crimes Investigations.

This is a very brief history of the Indochina issue.

Two major features distinguish the Indochina war from other US wars. First the historical situation, and second, the modus opporendi.

1) July 19, 1941. Adm.W.D. Leary, US ambassador to France, delivered a message to Petain from FDR declaring that the US will take over Indochina after the Allied victory over Germany and Japan.

2) After the war (1945) Americans sent many missions to Indochina: the Offices of Strategic Services, the Air-ground-air Service, and the Joint Army and Navy Intelligence Service.

3) Sept. 2, 1945 was the date of the Vietnamese Revolution.

4) Dec. 19, 1946 was the re-colon--ialization by France.

5) Feb. 12, 1950, the New York Times in effect said that Indochina is a prize worth a large gamble: 300million dollars a year, with tin, tungsten, zinc, and coal. And it was a strategic location in regard to China, for its harbors among other things.

6) Jan. 18, 1953, John Foster Dulles said the main objective is to take over the training of the local army in So. Vietnam.

7) May 7, 1954, Dien Bien Phu fell to the DRV.

8) May 8, 1954, Geneva Conference.

9) June 18, 1954, US returned Diem to UN to become the Prime Minister.

10) July 21, 1954, the Geneva Accords were written by W. B. Smith

11) July 21, 1954, Ike disavowed the Accords

12) July 23, 1954, Wall Street Journal--US does not want to see a free election in Vietnam--fears Ho Chi Minh. Also, Dulles wants to make a "show" of Vietnam, because of the US investment there.

13) Nov. 1961, the first US troops to Vietnam.

14) Jan. 1962, the first use of herbicides.

15) Feb. 7, 1965, the Air-War on the North begins.

16) Feb. 15, 1965, Henry Cabot Lodge said, "I am absolutely against negotiations... the legal side of the problem is for us of no value.

THE CHEMICAL WAR

1) Herbicides first used-Jan. 1962, Agent Orange - 2.4-D & 2.4.5-T

2) By 1965 it was obvious that agent Orange was teratogenic and caused deformed offspring and stillbirths.

3) As late as 1969, the US Army stated in its training circular (T.C.3-16, April 9, 1969) that Orange is non-toxic to man or animals.

4) In April, 1970,the Army was forced to withdraw Agent Orange from the Vietnam defoliation program.

5) Agent Orange was still used as late as Nov. 1970.

THE GENEVA PROTOCOL of 1925

1) At least 82 nations have ratified it.

2) That is, all the major nations except US

3) Australia and Portugal publicly condone our actions in using defoliants.

CROP DESTRUCTION

The Hague Convention of 1907 prohibits military destruction of crops. We are a party to it, and we reaffirmed our position at the Nuremberg and Tokyo trials after WW II, regarding hunger, malnutrition, and urbanization of non-city populations.

LE ANH TU's speech, Sunday, Feb. 6, included these statements, directly quoted from her notes:

A US Army major once said of a town in the Mekong Delta, levelled in 1968, that "in order to save the town, it was necessary to destroy it." He had thus accurately described the American policy in Vietnam, which has resulted in the annihilation of our people, the devastation of our land and the destruction of our society.
The Nazis may have invented genocide, but the Americans have gone beyond, to ecodide and many other forms of killing that even the dictionary has no words for. What name do you give to the willful

All of these are shortened versions of the original notes, from which the various people spoke. Unless otherwise indicated, they do not represent the statements added to the texts at the time of the talks. For the full version, which ONLY can do justice to the hearings, contact the Honeywell Project people. A book is in the making, and the videotape will be available soon.

LE ANH TU CONTINUED

destruction of a culture, the forced separation of a people from their roots?

In terms of human casualties, the American Senate Sub-committee on Refugees estimated that at least 300,000 people have been killed by US firepower in South Vietnam, and this was admitted to be only a conservative estimate.

As of December 1969, four million Vietnamese have been driven from their land.

Pfeiffer and Westing, two well-known scientists in botany and zoology, in a recent trip to South Vietnam discovered that there are now over 10 million bomb craters in South Vietnam alone, and estimated that there are over 23 million such craters in Indochina, each about 30 feet in diameter, and between 5 and 10 feet deep.

...344 million pounds of rice have been destroyed, which means the denial of food to over 860,000 persons annually.

Dr. Westing said in an interview that "as many as four out of every five logs going through Vietnamese sawmills have metal in them that must be removed before the wood can be brought to market." An untold number of rubber and fruit trees have been also destroyed by American firepower.

When American officials like Hubert Humphrey confidently say that nationalsim is a new thing for the Vietnamese, and that it takes time to build nationhood, we ask ourselves where were the Americans in the 13th century, when the Mongols thrice invaded Vietnam and were thrice defeated? Where were they in the 15th century when a simple farmer Le Loi fought for ten years to expell the Chinese feudalists? For 4 thousand years we have fought to remain Vietnamese, so we are curious to know what the United States intends to teach us about "nation-building"?

In Vietnam the Village is the center and core of our society. Every Vietnamese belongs to a village, and many who travel for various reasons will send money home to pay the village dues, so that their names will be maintained in the village chronicle. The worst insult you can give to a Vietnamese is to say that he is without a village home. A village is where our roots lay, in a very physical way as well. It is where our ancestors are buried, and the soil that we till is the soil of our ancestors, nurtured by our ancestors, and when they die they go back into the soil, so that we are really born of the soil and we become part of the soil after we die. We are also a rice paddy culture, and to grow rice well you do not need much land. The amount of rice you produce depends on the care you give to your land. You must irrigate it well and constantly over the years, and each crop you harvest enriches the soil even further (in contrast to other forms of farming where each harvest further depletes the wealth of the land). Vietnam was a land of mostly farmers. Now one quarter of the population are refugees, and that is a lot of farmers uprooted from their land.

AID contracted Tenessee University to study education in South Vietnam, in order to, in sociological terms, "change the old institutions" in Vietnam. Thomas Dodd, a Professor of Education, wrote in his conclusion of the study, "In order to institutionalize a new arrangement in a society, a change agent might rely upon a combination of the following approaches: 1) destroy the agents of socialization of the old institutions, 2) change the orientation of the socializing agents of the old institutions to that of a positive orientation toward a new institution, and 3) create new agents of socialization with a positive orientation toward a new institution. Given the necessary amount of power and the will to do so, the first approach appears to be relatively easy."*

What this means is that it would be simple to destroy those who carry on and teach others the traditions and culture of our society, those who continue to adhere to our heritage of 4 thousand years. These "agents of socialization of the old institutions" are, according to Dodd, mainly teachers and women, and they have to be replaced by "new agents of socialization", who are the the students trained by AID.

Actually, he is talking about the destruction of our values which is as follows traditionally: 1)teacher, 2) farmer, 3) workers, 4) merchants, and 5) soldiers.

The people of Vietnam, even those living under the Saigon regime, have shown their displeasure in many ways. Nguyen Van Trung, the rector of the University of Saigon and therefore a Saigon government employee, wrote an open letter to Americans explaining Vietnamese acts of displeasure: "Now, even when American soldiers such as you are not making mistakes (you may drive your car carefully, park it legally, and do nothing against the Vietnamese) your car is still burned and you have to run for your life anyhow. The Vietnamese high school and university students have organized themselves into small bands for attacking American vehicles and the Americans themselves with Molotov cocktails. They run away so fast that by the time combat police arrive they have already disappeared.... (and) the Vietnamese law enforcers show no eagerness to prevent such incidents or hunt the students down. It seems that most Vietnamese police, their hearts, share this feeling because they know that their own relatives might be victimized by the careless driving and other imbicilic activities of the American soldiers..."

In the month of September alone, over 84 American vehicles were burned in Saigon, a city less politically active than Hue or Qui Nhon. A Catholic newspaper, Tin Sang, reported that 10 American vehicles destroyed in mid-October were accomplished by young women students.

The opposition is also broad, ranging from legislators to students, women's groups, Catholics, Buddhists, workers, war veterans and intellectuals.

The people of Vietnam, from all walks of life, are struggling for the overthrow of the Thieu regime, for the end of the war and for the ousting of the Americans. The newspapers in South Vietnam everyday denounce the "attrocities perpetrated by the Americans and their Vietnamese servants," and report how our people are uniting against the "new colonialists", as the Americans are now popularly called. These newspapers are continually censored, confiscated, their printing presses destroyed and firebombed, and yet they continue to cry out against the American policy of destruction.

Yet very little of this massive urban opposition has been reported in the American press, whose newspapers are not legally censored, and whose offices do not get firebombed. Perhaps it is because the American press have learnt the wisdom of American democracy, exported to Vietnam in vain, which is "freedom of speech, freedom of oonscience, and the discretion to use neither." (Mark Twain, from Chomsky)

ME? I JUST EXPERIMENT WITH CHEMICALS.
AND I JUST CONTRACT ORDERS.
I JUST TYPE SPECIFICATIONS.
I JUST RUN THE ASSEMBLY LINE.
AND I JUST DELIVER FREIGHT.
I JUST FLY A PLANE.
AND I JUST PULL A SWITCH.
WHICH KILLS ME.

MINNESOTA EMERGENCY CONFERENCE AGAINST HUNGER!!?

An emergency conference against hunger, here? Now? Why? What is the emergency all about? Who does it concern?

It concerns all of us; or it should. Up to now hunger may have been just a word to us. A word that should be and for the most part, has been, foreign to the American scene.

So why this emergency conference on hunger here and now? The answer is because "The Food Stamp Program and other government sponsored food programs in our area, as well as nationwide, are in jeopardy!!!" The recent Nixon administration statements, concerning Food Stamps are unclear and uncertain as to who will be elligible, for how much, and at what price. It is questionable whether workers on strike will be declared inelligible in the future. It is uncertain as to the fate of the poor migrant farmer under the already passed, "unrelated household", portion of the new law. (Part 271.3 of Dept. of Agriculture CFR). Even the new Food Aplication Form appears devised to minimize elligibility. It is lenghty, complicated, and unnecessary, in the words of some participants who filled it out. (It's down right discriminatory toward the less educated, in order to eliminate them from even consideration.) Tom Olson, the keynote speaker and Hennepin County Commissioner, put it this way, "Surely need can be determined by a less confusing, less time consuming method of certification." Is it necessary people have to starve before we believe they are hungry? That would be positive certification, but in the extreme. It stands to reason that when certification is being made by people with negative attitudes rather than positive, the determinations will be in the negative. Tom Olson zeroed in on just this point when he said, "Quite simply, the problem is a matter of attitude!" We feel that it is far better that a few inelligible people receive the benefits of the government supported food programs than to deny a single needy recipient because of personal bias. For this reason we would advocate more liberal interpretation of the regulations not more restrictive. If however you are of the rationale that some should go hungry so that others may not cheat, than we can only pity you.

Why is this an emergency now and wasn't it before? It is now, because for the first time middle America has begun to feel the crux of the dehumanized programs it has so long endorsed. Now, with unemployment insurance expired, savings exhausted, no jobs in sight, now middle America you too must run the gauntlet of the bureaucratic welfare state; Beg for enough to stay alive and be thankful if you're not hungry. It was an emergency before now, but only to the hungry and they weren't middle America so their cries went unheard. Hear us now America, we are hungry and you throw away your surplus food. We would gladly eat it for you.

We make only one positive proposal at this time: CHANGE THOSE INHUMANE LAWS.

Hundred Flowers:
333-8471, right above Liberty House at 6th and Cedar ave. Use the side entrance, either door. Subscriptions: $5.50 for a half year, and $9.50 for a full year. Mailing address: 100 Flowers, P.O. Box 7271, Powderhorn Station, Mpls, Minn. 55407 Please pay for subs. in advance unless very difficult. Subs free to all prisoners. Yippie!

NAM TALK BY FRANK SPELTZ AND ANN LASKA, OF THE NATIONAL INTERIM COMMITTEE.

During this week we have been developing a certain train of thought which is summed up by the three main proposals for change which form the basis for these Corporate War Crimes Investigations. We have said that the US must get out of Indochina completely -- NOW.

Most important of all -- we have recognized that to simply make demands to the corporate elite that Weinstein and Dumhoff have talked about this week, that they take responsibility for making this switch and actually begin meeting people's needs, is to be completely naive and ignorant of the real policies and principles which govern our nation. We have said that to accomplish what we want in this country -- to make such a conversion to peace production really work in such a way that jobs are not lost but rather are increased and stabilized, -- we, the working people of this country, will have to take responsibility for finding the solutions to this problem and many others. For it is only when all the working people -- including youth, adults, retired people, blacks, whites, Latins, Indians, men and women, employed, unemployed and underemployed -- all the working people actually begin to control the processes of production and decision making in our factories, offices, schools, government that we can be assured that the solutions attempted will be in the interest of all the people here and around the world -- not just for the good of a few powerful corporate leaders and their families. We have made a call for SOCIALISM in America today and we are not alone in this demand!

The three proposals that we have stressed this week reflect a much more widespread development in the thinking of people like us around the country -- people who are coming to understand first what is wrong in America today and then what must be done if we are going to make those changes which will be necessary to create a society which makes sense...

We now know that this Horatio Alger myth really reads that: if people will only struggle hard enough -- if they can make it through the fear of unemployment, the threat of increasing debt and the reality of poor health care, stiffling schools, unhealthy and alienating labor conditions, growing crime and distrust among neighbors, and rising prices -- among other horrors -- if they can get through all these hurdles, maybe they'll come out a little ahead --if they're lucky.

In this the wealthiest nation on earth, what do we see when we look around us? We see a society where millions of people are unemployed or underemployed;

--where the owners of huge corporations have the benefit of a massive tax breaks as well as government subsidies, and large profits at the same time that they pollute our waters and air and land with the wastes of their inefficient and unsafe production policies which are also responsible each year for thousands of deaths and millions of injuries and diseases among the working people of this country...

--where health care is grossly inadequate and overpriced in the only advanced industrial nation without a national health plan to meet the basic right of everyone for good, quality health care (at a low cost or for free).

But in the midst of all those contradictions, something is happening, something is changing. We are beginning to see, to stop blaming each other and ourselves for the ruthlessness of the nation-state we live in. We are starting to understand how all these problems are interrelated and flow from the very structure of our society--from the capitalist process and the constant need to expand, dominate, and

make profits. We are coming to know that if your primary aim is to make money and control the country, then it cannot be to meet the needs of people, to create a world where people can live in harmony and co-operation.

We thought we were living under a system which dominated our lives and determined the major decisions affecting us was and is Capitalism. And because we believed that we lived in a land where democratic practices determined what our country's domestic and foreign policies would be, we attempted to affect those policies by showing our political leaders what we wanted.

We engaged in civil rights demonstrations and marches to protest the injustices we saw perpetrated against our black brothers and sisters. We acted out of moral ou outrage and guilt for their plight in America, the land of equality for all.

We have seen this week just how successful has been the attempt to really end the war. All that has happened is that the government and the corporations have made the meth methods of killing more methodical, massive and organized -- as well as giving the illusion that the war is "winding down."

We are now struggling for our own lives and for the right to a free existence where we make the decisions about how our personal lives, our communities, our work places, and our country are going to function.

It is not enough to speak of equality and justice if all people do not have full access to adequate food, housing, health care that they can afford...

--if all people do not have the opportunity for education of a high quality which encourages they them to explore themselves and their society...

--if all people are not treated with respect and trust and given the necessary responsibility to develop themselves fully and to feel confident of their growing abilities and interests rather than made to feel that they have no right to express their opinions and take a stand...

--if all people do not have the opportunity to work in jobs of their own choosing, where they receive a decent wage and have no fear of bei being laid off at any time...

---if all people are not able to truly affect the decisions about how their office or hospital or factory or school operates; and how their community and state and country handle both domestic and foreign issues...

--if all people do not have contr control over their lives...

--if all of us do not have control over our lives!

We're beginning to see that the real source of the power of this corporate elite lies in their economic relationship to us: they are the owners, we are the workers. They decide who gets elected with their big campaign contributions; they are the ones who pay black, brown, and red people lower wages than whites; they are the ones who profited from the Vietnam war boom and the ruthless murder of thousands of Indochinese people; they are sitting on the university boards that decide how and why students a are educated; they are the ones who build all the sexist discrimination into the office and factory and keep it there; they are the ones whose incomes are least touched by the wage-price freeze; and they are the ones whose incomes are least touched wage-price freeze; and they are the ones who benefit from this latest attempt by government and big business to control wages and up productivity so that profits can continue to rise.

We, the American (working) people are beginning to see that electoral democracy cannot exist without economic democracy; -- that a government "of the people, by the people, and for the people" must be based o on an economy of, by, and for the people. Fo

One of the mistakes of the 1960's was the movement practice of demonstrating, picketing, petitioning, or boycotting people in power, trying to exert moral pressure on them to solve America's problems. We ar are not going to repeat the mistake of thinking that people who are the problem are willing b to become the solution. They are the problem precisely because they are the owners, and beyond the control of the people.

How can this happen? How can we as ordinary working people begin to take control of our lives, of our work places and our communities? How are we going to put socialism on the agenda in the coming decaded decade?

These are the questions which many of us have been asking for the past year or so, as we have become more and more convinced that socialism is the only possible answer to the myriad of problems facing us today. We have tried to find answers on th the local level by working in co-O co-ops, by setting up free health clinics, running free schools, organizing tenants' unions, and generally trying to build alternatives under capitalism. For a while, this seemed to work. We felt that we were at least doing something concrete in the face of the contradictions of the capitalist economic system. Wewere challenging th the capitalist institutions to address themselves to people's real needs by providing good food, housing, schooling, health care at low cost or even free--as we were doing.

And what has happened? In essence, the corporations and hospita hospitals and schools and food chains, when they have even known that we existed, have been glad to have us there to meet the needs of people who can't afford to pay their bills and who don't fit into the rigidity of the institutional system. Especially in the case of free clinics, it seems that we have actually been taking some of the pressure off the hospitals and private clinics, rather than putting the pressure on these service monopolies to open up their doors to th the community around them. By tryi trying to meet people's social needs in a humane, personal way and free whenever possible -- we have been giving the regular hospitals and schools and food stores and landlords a breather. They are more than happy to have us relieve them of the burden of having to adjust their policies and programs to care for people in a very different way than they have done so far. I am not saying that these experiments with alternative institutions have not been important developments in themselves.

Another drawback to our attempts to handle the social problems caused by the capitalist system of production on a local basis alone has been the magnitude of the problems facing us. The huge corporations and massive service monopolies seem so vast and unassailable, that our local efforts against them come off like so many pebbles dropping into a bottomless pit. A sense of depression and hopelessness has caused some local community groups to split up and fall apart in frustration at ever being able to really affect the capitalist system.

Faced with this same problem of how to build socialist alternatives to what we have, and responding to the felt inadequacies of organizing solely on the local level, groups of people from around the country have been coming together since last summer and struggling to form a new mass organization called the New American Movement -- or NAM. o P Our idea for the New American Movement was and is that it should be a mass-based, multiracial organization made up of working peopl people -- of adults and youth, of m men and women, the unemployed and enderemployed, of the millions of unpaid housewives and the welfare recipients -- of everyone who stands in opposition to this economic system which benefits a few rich elite owners at the expense of all the re rest of the people.

THE GOAL OF NAM IS TO CREATE A COMPLETELY DEMOCRATIC SOCIALISM -- A "SOCIETY CHARACTERIZED BY ECONOMIC, RACIAL, AND SEXUAL EQUALITY AND BY COLLECTIVE OWNERSHIP AND DEMOCRATIC CONTROL OF THE ECONOMY."

Now, the New American Movement by itself at this time is obviously not the answer to our earlier question -- of how can we bring abo about people's control of the economy. But NAM is an organization of people who are devoted to finding answers to this question. We have made a start by establishing ourselves as a nation-wide socialist m movement. We have committed ourselves to developing concrete programs which will challenge the mechanisms for maintaining the unequal distribution of wealth and power in our country and around the world, and hasten the growth of class consciousness among all working people. This class consciousness is the understanding or knowledge which I stressed earlier. It's the awareness of the conflict of interest between those few people who own and control all the economic resources and production processes in this country and the millions of people who have no say about how the government or corporations or socia social services are run.

TO MEN

Have you ever had a dream of rape? Rape is a logical part of the sexual role that we learned as children and teenagers.

And probably you didn't think of rape as something that made you feel good. Rape feels degrading and horrible, even to the man that's doing it. But there was a powerful force about it, which was strangely attractive, frightening, sickening, confusing.

I think these feelings came from two places.

first, we were supposed to think of ourselves as tough, sexually powerful, with huge sexual desires, and not sissy–sensitive to other people's feelings. The guys with the best reputation are guys who can get sex off some woman, especially if she keeps saying "no".

Well, rape is just the natural extension of this kind of thinking. Probably you and your friends wouldn't actually do it, except maybe, if things got totally out of hand at a drunken party.....

The second place these feelings come from I think, is a fear of weakness.
Most people don't say, "Gee, I don't think this sex role I'm supposed to play is a very good kind of person to be."

But most men do feel, "I'm worried that I'm not as tough, not as sexually powerful, as I pretend to be." And also, "Sometimes when I try to show a woman who's boss, she makes me look silly. My friends laugh. I hate women then!"

It's these confusions–of trying to live up to a DEHUNAMIZING sex role–that will drive a man to rape. Men as well as women have to deal with rapists. But for a man it is the rapist within him.

RAPE AND SELF–DEFENSE

Women Are Constantly Threatened By Rape. Any empty "el" stop, street, alley gangway, unsafe apartment building or house is likely to make us a little frightened, especially at night. And rape will continue to exist as long as the factors that produce sexual tension (men's feelings of inadequacy, racism, poverty, sexism) still exists.

The only way we can start to feel we can prevent rape, that we can stop feeling frightened and threatened by a man's look, a dark street, is to feel we can defend ourselves. WE CAN BE STRONG!

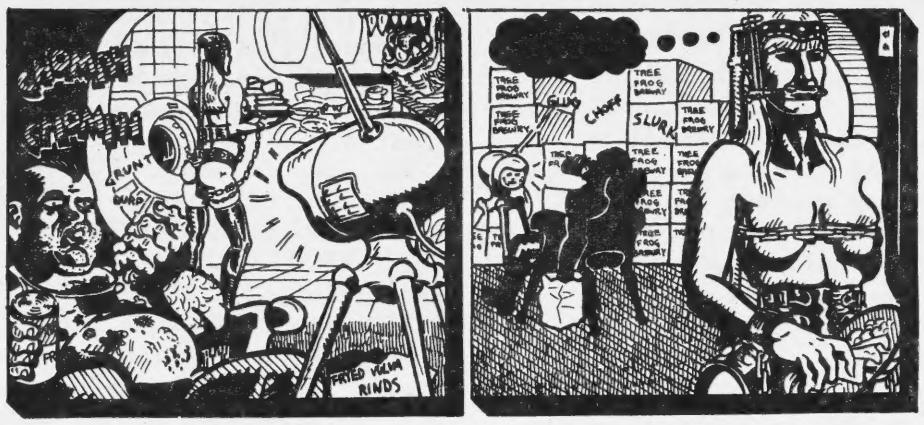
what would have happened in Pittsburgh if the woman kicked one man in the groin, clapped her hands simultaneously hard over the ears of another assailant and then punched a third's windpipe? Or if 3 or 4 of the women in the crowd knew a few simple methods of self–defense, and then they objected.

THINGS TO TRY TO REMEMBER:

1. a man is not always stronger than a woman. Many housewives or waitresses do heavier work than office–bound men, and have developed good muscles .
2. even if he is stronger, there are ways of getting around that.
3. keep cool, don't panic!
4. vital spots to aim for in self–defence.
   a. eyes–poke with fingers or sharp object.
   b. ears–clap hands over them or tug hard on them.
   c. nose–ram palm upwards on nostril end of nose–it breaks easily.
   d. windpipe– a hard punch to area of adam's apple will take his breath away or break the windpipe.
   e. solar plexus–area of the stomach just above navel and just below rib cage– find it on yourself first& it is soft. A punch or kick here is painful.
   f. groin–kick hard
   g. knee caps–kick hard
   i. shins–kick hard
   j. instep–stomp
   k. ankle–kick hard
   l. bend any finger back, especially little finger to break.
5. Don't be afraid to hurt him! You were conditioned not to want to hurt anyone so that you might be more helpless. You may not only be defending yourself, but also discouraging a potential rapist, etc... who may decide not to make a habit of it.
6. Always try to notice who is on the street or in a room or within attacking distance of you.
7. Stay away from doorways and dark alleys at night.
8. Carry a large hatpin or a small can of hairspray or a knitting needle with you. Almost everything you own is a potential weapon. Figure out what you want to use, and get used to it.

ARE YOU SECURE ENOUGH FOR THIS?

Reprinted from MEAN BITCH THRILLS by Spain Rodriguez



"I know a lot of MEN who get off on stuff like that," she said glancing away from the boldly graphic and colorful cover of MEAN BITCH THRILLS (Rip Off Press, 50¢)

I guess she meant all those voluptous bodies and sado-thrill somatic trips illustrated by the mad genius creator of Trashman and SUBVERT comix, Spain Rodriguez. Somehow I knew she would never lower herself so much as to get into the book.

On the back cover, in dark hard to read lettering Spain asks the haunting question, "Are you secure enough for TORRID SCENES STARK REALISM MEAN BITCH THRILLS?" You may wonder.

Remember Blackhawk, the straight hero comic classic? 'Bitch' has many of the same dynamic thrills--only much more so. Spain is hardly the type to hold back, and many timid types may be dismayed at his openly sexual graphic display.

Nonetheless, he's saying a lot of things you'd never expect to find in such an overtly physical fantasy environment. It's a chauvinist mindfuck, and now you too can meet the challenge of tomorrow by checking MEAN BITCH THRILLS out at your local underground comic dealer or head shop.

It might even trigger you into some very interesting second, third and fourth generation mind trips on the subject of sexual liberation--if you can read between the frames.

by J. R. Compton

Gays Re–zap The Poodle Bar

Last Friday night the 4th , a group of local gays, returned to the scene of their December 29th zap of the Poodle Bar in downtown Minneapolis. The whole thing began in mid–December when two gay women, after doing some fantastic dancing together for weeks and entertaining Poodle crowds, were rather violently removed by the bouncer.

On December 29th, about 40 gays returned tp the Poodle. We danced for a couple of hours without harrassment, but alas, we had not accomplished our purpose, as the same couple was kicked out again on their next visit. So last Friday we re–zapped the Poodle.
We got the usual reception: as long as we had numbers we got no hassle. Maybe after a few more visits we wont need numbers to dance together, and the Poodle will be liberated.
We might even ask them to paint it lavender.

Diana

WHITE RIOT

SUNDAY, October 17—THE FIRST MASS RAPE IN MODERN U.S. HISTORY. IN PITTSBURG 6 TO 12 RAPES OF FEMALE HUMAN BEINGS WERE REPORTED (god knows how many unreported)

SUNDAY, October 17, PITTSBURG—THE FIRST RIOT OF WHITE WORKING PEOPLE IN THIS ECONOMIC CRISIS.

It began as a celebration of Pittsburg winning the World Series and soon turned into riot, burning, looting, young people dancing naked in the street, and rape.

AT FIRST THE STORY EXPLODED ACROSS EVERY NEWSPAPER AND TV SCREEN IN THE COUNTRY. THEN IT WAS QUICKLY HUSHED UP.

WHAT HAPPENED?

When the Pirates won the pennant, Pittsburg exploded—but not with joy. It exploded with joy MIXED with high unemployment and a screwed-up economy, MIXED with the national sexual frustration, MIXED with tension between young and old, black and white, male and female, rich and poor, and MIXED with the confusion that every American feels today—that something is going very wrong!

AN AP REPORTER DESCRIBED HOW A YOUNG WOMAN WAS RAPED BY A GROUP OF MEN—DRAGGED OUT OF HER CAR AND RAPED IN THE STREET—THE CROWD AROUND NOT HAVING THE INTELLIGENCE AND COURAGE TO DEFEND HER—SOME MEN CHEERING THE ATTACKERS ON.

What does it mean to be a sexually healthy man? To most people it means to be aggressive (a good fighter, or somebody who can take advantage of a lot of people in business and make a lot of money). Male means to be hard and insensitive. ("She's very sensitive" is a compliment; "He's very sensitive" is an insult.) Male, if you want to be respected by "the guys" means that you can get sex off of women, even if they say no. Sex, but not too much emotional stuff, is what men are supposed to want.

And wo[illegible]n? Women are judged by how sexy you can look and act. But then we're condemned if we're not virgins! Or, in som[illegible]s, if we won't "go down"! A "good" woman takes what is given to her, and talks herself into liking it. Then she spends the rest of her life either raising a houseful of kids, washing, cooking, cleaning, or working at a boring job for half the salary a man would get. Or both.

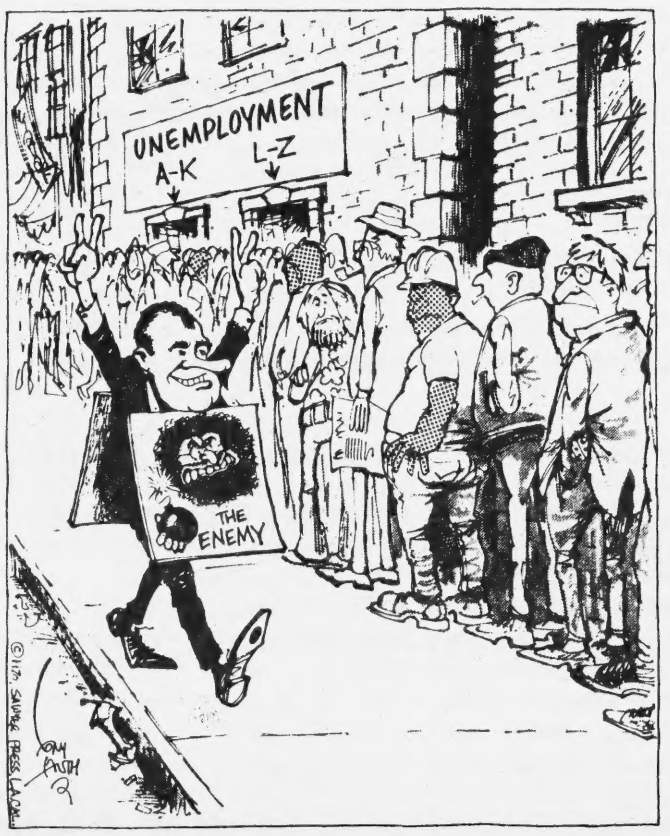
THE INHUMAN SEX ROLES WE'RE SUPPOSED TO PLAY ARE BEGINNING TO CHANGE. BUT THERE IS STILL A HELL OF A LOT OF IT IN ALL OF US.

So, when Pittsburg exploded, when police lost control of the people, when every one could do whatever he wanted to do, two things came out.

ONE OF THEM WAS REVOLUTIONARY.

People smashed bank windows, smashed up snobby stores—and sometimes looted stuff that they could never afford—even though they work five times harder than the man or woman who can afford that stuff. People smashed taxis owned by big companies (not regular people's cars), young people danced naked in the street—in defiance of a sexual code which has made people unhappy, even driven them insane, for centuries, and when the police tried to stop people from attacking the property of the rich or breaking THEIR laws, the people fought back. Half a dozen police cars had to be abandoned, because when the cops came to arrest "lawbreakers" the whole crowd turned on them, smashing the cruisers' windows and filling them full of garbage.

More reinforcements were sent in to protect the property of the rich and symbols of government. But with so many people against them the police haven't got a chance, they gave up, backed off, waited for the thing to end by itself. Which it did. This time. But there was an eirie feeling of freedom in the air. It was a small symbolic step toward a revolution. A little bit of the people's frustration, a little bit of our spirit, got a chance to come out.



BUT ONE PART OF IT WAS FASCIST.

It was only a few people, but it's a sickness that can spread fast. It is so dangerous, and so awful, that we all better understand it now.

FASCISM MEANS GROUPS OF PEOPLE TURNING ON EACH OTHER to relieve tension, INSTEAD OF FIGHTING THE FEW MEN WHO RULE SOCIETY AND CAUSE ALL THE TENSION IN THE FIRST PLACE. It can work many ways: white against black, Christian against Jew, old against young, middle class against working class, men against women.

The people of Pittsburg did well on most counts. On the night of the riot there was no hostility between black and white, college kids and greasers, etc. The feeling of solidarity was amazing

BUT THE ATTACKS ON WOMEN WERE FASCIST ATTACKS.

Fascism means that everybody gets somebody lower than them to take out their anger on. So, if a working man is unemployed, or if his job is so degrading he can't stand it, instead of fighting the bosses for workers' control, he can take out his frustrations on someone weaker. That's how fascism works.

FASCISM IS A SOCIETY HELD TOGETHER BY HATE, AND A BALANCE OF TERROR.

Most men would be surprised to know how much fear there is in an American woman's life. She is afraid she won't get a good husband. Without one she's really in trouble in this society. Once she's married, and maybe her husband isn't reating her all that well, she's afraid to leave him—or even rock the boat—because what kind of life can she have in a society liek ours—unless some man is earningthe money for her and the children?

And while she's walking down the street thinking of these things, she's got to watch every dark alley for vicious men—maybe she doesn't even dare to come out after dark alone. Or a man will offer her a ride home, and she is carrying heavy packages and her feet ache, but who knows. . . . she says "no thanks". . . . . fear.

MANY MEN ARE GLAD THAT WOMEN ARE KEPT SO DEPENDENT, IT GIVES THEM POWER OVER SOMEBODY, AND SOMEBODY TO CLEAN THEIR TOILETS.

BUT THIS SOCIETY KEEPS ON BEING A DRAG FOR EVERYBODY EXCEPT THE VERY RICH. AND THE ONLY WAY WE'RE GOING TO BE ABLE TO MAKE IT GOOD IS FOR US THE PEOPLE

TO STOP SCREWING EACH OTHER AND UNITE!

EARTH & FOOD PAGE

MACROBURGER MIX

yield: 1 ½ gallons

Blend the following together in a juicer, with the blank inserted on the underside. You may use a blender:

10 cups drained, cooked, and well-seasoned soybeans,
1 cup Tamari soysauce,
3/4 cup oil (Safflower),
1 tsp. cayenne,
1 ½ tsp. chili powder,
2 tsp. dry mustard,
6 tsp. garlic powder OR 7 chopped cloves fresh garlic,
1 ½ tsp. ground cumin,
3 tsp. dill weed,
3 tsp. celery seed,
3 tsp. ground thyme

Mix all the above together well, and add the following ingredients which have been mixed together well:

6 cups steamed millet
3 cups toasted rolled oats (toast them in the oven),
3 onions, chopped fine,
1 grated carrot,
2 stalks celery, chopped fine.

Form the mix into patties and fry in a little oil or butter. Spread toast with soy spread and soy mayonnaise. You may add lettuce, tomato, cheese (Monterey Jack), avacado and onion with the macroburger. And have a great lunch!

SOAKING AND COOKING SOYBEANS

1 cup soybeans to 3 cups boiling water and soak over night. Drain and rinse. Add 1 tablespoon oil, 1 onion, ¼ cup celery, 2 bay leaves, salt. Add water to cover and bring to boil. Simmer 2 ½ hours.

STEAMED MILLET

yield: 8 cups

Place 3 cups whole millet in a pot with 4 cups of distilled water.
Add 1 tsp. of sea salt.
Place a tight-fitting lid on the pot, and slowly bring the millet to a boil on med-high heat.
Reduce the heat to simmer and continue cooking until the millet is light and fluffy.
You may want to stir the millet once before it is finished cooking, to distribute the drier grains on the top more evenly so they will become moist.

***

NEW LOOK AT

racism

Southern Man

Southern man better keep your head
Dont forget what your good book said
Southern change gonna come at last
Now your crosses are burning fast

I saw cotton & I saw black
Tall white mansions and little shacks
Southern man when will you pay them back
I heard screaming and bullwhips cracking
How long?

I've seen your black man coming 'round
Swear by God I'm gonna cut him down
I heard screaming and bullwhips cracking
How long?

Such are the words of 'Southern Man' as done Crosby Stills & Nash – at first glance an anti-rascist song – but look closer and see what they are really saying. Who is this 'Southern Man'? The song says he burns crosses and cut's down the black man. The 'Southern Man' is a rascist; but isn't it ironic that many black men are also Southern men even though they are excluded from that category as if they didn't count. The same rascist mentality is at work here which looks at the word 'Southern Man' but only sees white Southern man.

Who is responsible for all this rascism? It seems unclear because two ditterent types of white Southern men are implicated: the aristocratic plantation owner of the nineteenth century ('I saw cotton and I saw black' ... 'Tall white mansions' ... ' bullwhips cracking'), and; the poor white of the modern day South ('your crosses are burning fast' ... 'when will you pay them back'). They are actually two different types of people serving two different class interests and united only by their geography.

It would seem far more logical to lambast the captains of Northern Industry along with the Southern Aristocrats and their big moneyed descendants. They are the ones who discriminate in hiring, and, disseminate rascist ideas in the media and schools. The average Southern white is just acting out this rascism because of misinformation and in order to find a scape goat for all the economic exploitation he/she must endure from these interests.

It is interesting to note that these same interests in the North and South instituted black slavery because it was profitable. For the Southern aristocrat, slavery was a form of cheap labor. For the slave trader it was a lucrative business. So why not blame the real source for American rascism?

DEAR FRIEND,

YOU ARE INVITED!

to the Students for a Democratic Society (SDS) national convention over Easter (from Thurs., March 30 to Sun., April 2) at Harvard. This convention will make plans to organize tens of thousands to fight oppression. Those who run this country continue the war, they oppress women more & more, they slash school budgets, forcing out the poorest students, they give workers lay-offs, worse conditions, terrible housing, higher prices & frozen wages. To divide us and cripple the movement, the rich and their politicians are working overtime to spread racism. Of course the schools were always racist. But now "respectable" racist experts are creeping out into daylight - from Jensen at Berkeley to Herrnstein at Harvard. Backed by the press and school administrators, they're putting out all kinds of "new" and very, very "scientific" sounding racist filth. Their "theories" get spread through very slick racist texts and reprints of their articles. These are used everywhere to make racism look 100% scientific as a cloak for a nation-wide racist movement. We've got to fight this racism in the schools, nation-wide - and stop it dead.

SDS, THE MILITANT, NATION-WIDE STUDENT ORGANIZATION, is an important part of the fight against oppression and racism. It's an organization of ALL students - black, white, latin, American Indian, and students from other countries too. It's dedicated to fighting against ALL the ways the schools are used against the people - like this new campaign of "expert" racism. We want to unite students with working people and professionals, and with other militant organizations too.

For More inFo. Call 377-8286

Bad Drivers

All bad drivers seem to be afflict d with varying degrees of insanity. For the most part you probably won't see any full blown psycotics on the road today, but the painful fact we have to live with is that the lives of approximately 80% of Amerikans today are, to a lesser or greater extent, impaired by some form of neurosis. Neurosis is a mild form of insanity and can prevent a person from functioning normally, or, as in this case, from driving normally. The driver who will hold up a block of traffic in order to let someone else turn is usually classified as a compliant neurotic. He or she, as the case may be, has a tendency to give up their right of way etc., thereby showing what a nice guy or gal he or she is. This type of neurotic wants everyone to like him and often tries vainly to please everyone at once, which sometimes leads to an accident. You also have the neurotic who has extreme difficulty making decisions and will sit at an intersection trying to decide wether to go or not. When he finally gets done calculating the speed of the approaching car approximate time it takes to pull into the lane of traffic etc., it is usually to late to go, so he doesn't, and neither does anyone else. Sometimes, of course he will go, often just in time to have a meeting with the approaching car. Then you have the aggresive character who will cut in front of you, change lanes often, exceed the speed limit and tailgait you, change and return to his own lane a half second before the on coming semi passes you in the opposite direction. He isn't any fun to drive with and we don't like him much anyway. Depression and self hate have more than once caused fatal accidents. Other symptoms of neurosis such as extremism, poor judgement, repetition of mistakes, absent mindedness and inability to concentrate, probably cause the majority of auto mishaps in Amerika today. When 80% of the people on the road are to some degree or another, slightly insane, drugged, or drunk, (drugs and alchohol may also be classified as insanity in that the person using them is usually trying to escape something), it leaves little cause for wonder at the high fatality rate on our highwaystoday.

steve
Ritter

In Search of a past

For some time now, Ed Templeton has been trying to find out why, by who, and how his mother was put in an institution for the mentally unfit "after his Father's death. He had filed a complaint by mail on the 10th OF February 1971 From Alaska where he had been living recently and is now trying to get a trial by jury so he can see those records. He has been denied this. So now he is picketing the Court house. IF you want to help this man obtain what we think he has a basic right to, you can help picket. Call 100 Flowers [333-8471] For more information.

NAM, CONT'D

...we masses of working people must now be involved in the process of gaining information about and experience with the corporate-capitalist structures and institutions of our society so that we ourselves can replace these wasteful, short-sighted, and amoral operations with truly democratic alternatives. We will begin making the decisions which will change how this country operates both internally and externally.

One idea that we in NAM are developing and which underlies a lot of our programs is that people can come together in People's Councils, such as rank and file groups in the workplace and citizens' groups or neighborhood associations in the community. One example of such a group are the worker-community councils which this investigation has proposed to plan and supervise peace conversion of the economy.

Let me give some other examples...

Things are happening -- working people are beginning to understand the contradictions within the capitalist system, although they have not yet, for the most part, come to define what they now sense at a gut level as opposition to the capitalist system of profit and production. This is the potential beginning of a people's council. A A group of working people who outline a problem, who analyze alternatives, who plan action to realize those alternatives and then pressure politicians, press law suits, and use direct action such as refusing to pay the taxes in order to get what they want.

Still another example of what we we're talking about are the groups of rank and file mine workers such as the Miners for Democracy who are already active around the country. These rank and file workers are focusing on the incredibly unsafe and unhealthy conditions of work in the mines.

And some of these workers know that they must control the safety committees which do the testing and establish safety limits in the mines and factories; they must have the right to determine when and how production operations must be altered because they are polluting the community that they, the workers, live in.

I read abouta group of women sales representatives who work for AT&T decide that they are going to sabatoge Ma Bell by changing people's credit ratings and granting them extensions to pay their bills, when the ruling of management is that the unemployed person, the welfare recipient, blacks and Chicano's are all bad risks and should not get any credit extensions, but should have their phones cut off immediately when they can't pay their bill. These women, although hardly a formal people's council as yet, have begun to take decision-making into their own hands. They do not believe and will not accept the logic of their management-oriented supervisors who are only interested in getting more money for AT&T, the largest corporation in the world.

Some of the projects just outlined for people's councils give you an idea of those areas on which NAM has decided to focus its attention. We made what I consider to be an important decision not to concentrate only on economic questions related to rank and file struggles higher wages, better working conditions -- but to outline a broad political struggle around the reallocation of resources and priorities to meet social needs both in the community and at the workplace. This commitment to work around many issues, such as social services, taxation, rents, child-care, the war - imperialistic practices around the world, discrimination and robbery of people by AT&T, occupational health and safety -- is similar to the broad focus which this group has adopted in talking about the war... about American imperialist domination around the world, in stressing the need to convert from production for destructive ends to production for constructive ones, and the necessity to put this transition in the hands of the worker-community councils.

So NAM has made a beginning by defining those areas which it considers most crucial to the struggle against capitalism against the huge industrial and financial corporations, against the mamoth service monopolies. However, our present priority programs in the areas of the economy -- broadly defined, of the anti-corporate organizing, of occupational health and safety, and the war and imperialism area really only the bare bones of programs and principles which eventually will define the organization. Some people have commented on the unfinished form of the programs, the lack of details involved in the programs as adopted at our national conference over Thanksgiving. But this is precisely the point -- the programs can only be general beginnings guidelines until we become far more knowledgeable about the intricate structures that underlie our economic and social system. The programs which we drafted and voted in at Davenport suggest directions for our research and actions efforts -- but they cannot be complete until we have adequate understanding and experience to make them concrete and real!

I am not trying to say that we are all completely naive and unaware of what we want and how we think this must be brought about. Some, in fact, are very knowledgeable, as we've heard this week. But forthe most part and for many of us, our knowledge is very intuitive, frequently based on informal conversations and day to day experiences.

For example, there is a lot that I can say about health care in America today--or rather, the lack of it. As a psychologist (Ann Laska) my training was in mental health and particularly community mental health and prevention work. So I probably have given more consideration and have more knowledge about the problems of health care and health delivery systems than a lot of people. Yet there are vast amounts of information that I and others need if we are going to go about restructuring the whole system of medical and psychological care in America. First of all, we need to know what really goes on -- not just what we speculate about and have gut feelings against, but facts...

What I am saying is that we have passed beyond the time when we could simply state our opposition to the way medicine is practiced, housing is provided, taxes are levied, wars waged and factories run. We have even gone beyond the time when it was enough to simply state that it is this country's absolute devotion to the private profit system of capitalism that is responsible for the desperate state of our country today. We must now begin to say exactly what it is about the current practices of capitalism -- that is, every aspect of American life today, which must be changed. We must lay out what we propose as concrete alternatives and how we are going to go about accomplishing the transformation ourselves.

This last point is the crucial one, and it gets us back to our emphasis on people's councils and the principle that we are going to do the changing of this society ourselves. We are not making demands to the corporate-capitalist system to be met so that we can end our strike and go back to work under the owner's watchful eye.

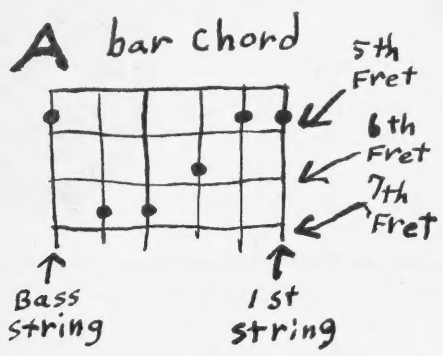
We, the masses of working people, are taking over the system and running it ourselves. That is what is meant by democratic socialism -- we the working people will run our offices, schools, factories, cities, hospitals, states, and country. We will not turn to others to the owners, to the political machinery, or to the union bureaucracy, to the so-called "experts." We will become the experts ourselves. This must be one of our main tasks in the next few months and years -- to build a detailed contemporary socialist analysis of contemporary America on which to base our people's councils programs. We must devote ourselves to becoming knowledgeable about whatever areas most closely concern us, both at work and in our communities...

We can succeed in our struggle for a society devoted to the real satisfaction of all people's real needs. We will succeed by becoming clear about the alternatives to the present system of capitalism based on profit-making, competition, and domination -- and by engaging in informed action around such programs a as outlined here and as you develop in your work. People are coming together all around the country. What is happening here is not an isolated case. That is why NAM has grown up at this time. People have felt the need for a national movement which can give strength to all our local struggles, which can draw together our work in the community and at the workplace. The time is clearly right for a mass socialist organization of working people devoted to taking control of their lives and this country. We hope that you will join us and others in the struggle to realize this goal.

BLUES

HOW TO PLAY THE BLUES

This is the first in a series of instructions for novice guitarists who have read all those 'How To Play The Guitar' manuals and are looking for some help in playing more advanced blues rifts. It is taken for granted that you al—ready know the basic neck chords, can read mu—sic and are familiar with chord charts.
Here is a quick review of how a chord chart is used;



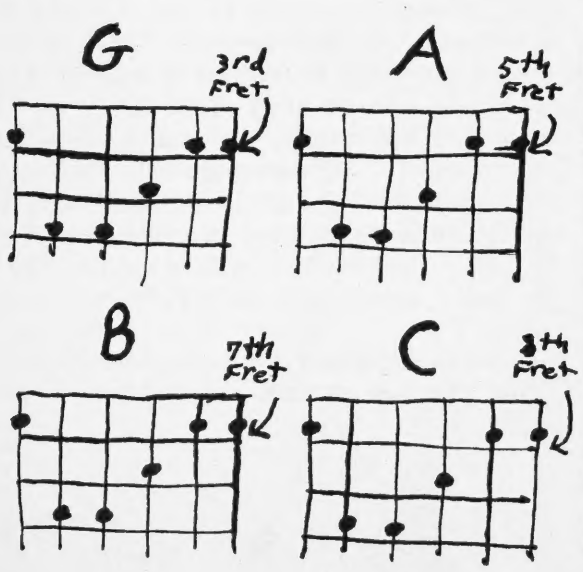
Imagine that you are holding the guitar straight up and down so that the head is at the top and the body of the guitar is on the bottom.The first string (the one with the highest tone) is at the right.The bass string is at the left. Going from left to right, we encounter the following strings; E(low), A, D, G, B, & E(high).The frets (small strips of metal imbedded in and cutting along the width of the neck) are numbered from 1 on up as you go from the head to the body.
The above diagram is of an A— chord barred on the 5th fret.

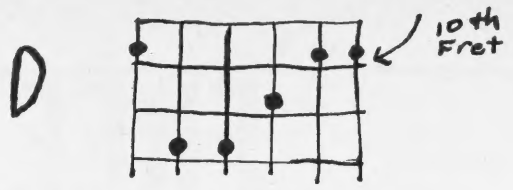
This article will be devoted to bar chords and chord progressions. The standard progression ror a blues song is simple to learn and can be applied to thousands of songs. The basic pattern involves 3 chords. The first chord determines the key that the song is in. This is followed by a chord played 5 frets higher than the first and is known as the 5th chord in that particular key. There is also a 7th chord played 7 frets higher than the first. In the key of A for example, the 5th chord is D and the 7th is E.

A chord progression can be represented in the following way; A " " " " D " " A " " E " D " A " E ". This is pretty much the standard progression.for the key of A. The small lines appearing above and to the right of their respective chords marks out the time in beats. We are dealing with 4/4 time in which there are 4 beats to a measure. This same progression in the keys of C, D, E, and G are as follows;

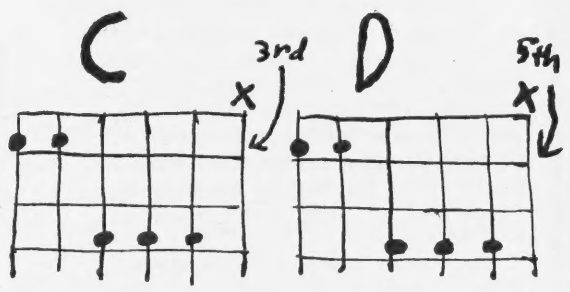
C " " " " F " " C " " G " F " C " G "
D " " " " G " " D " " A " G " D " A "
E " " ' " A " " E " " B " A " E " B "
G " " " " C ' " " G ' " " D " C ' ' G ' ' D "

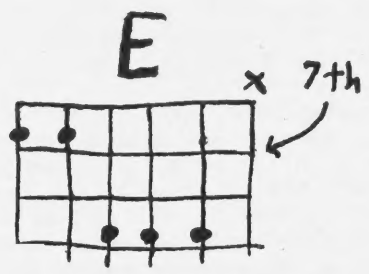
Bar chords are usually used for the blues. Here are some of the basic bar chords;





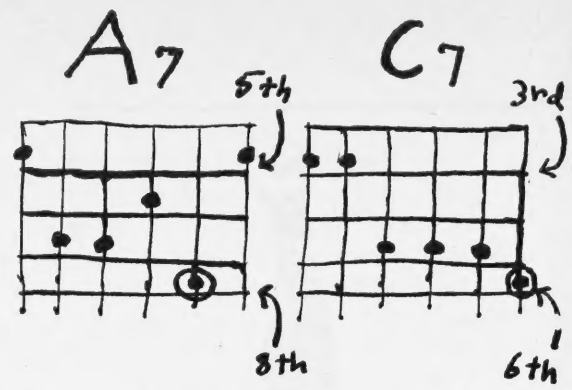
The 1st, 2nd and bass strings are all barred with the pointer finger. The 3rd string is held by the index finger, the 4th by the little finger and the 5th by the ring finger.
Another bar chord has this arrangement;



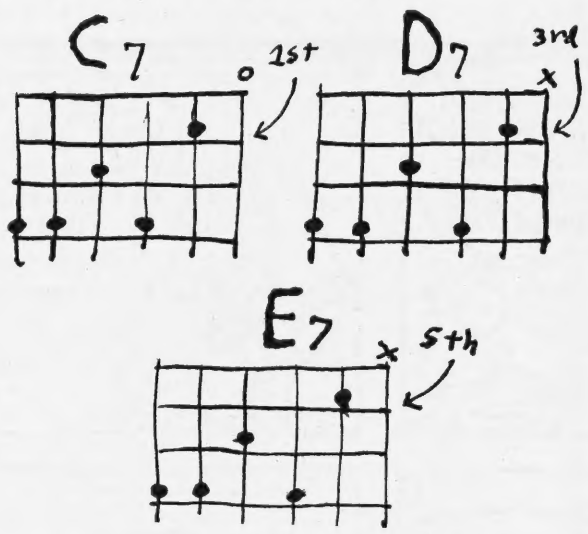


The x placed at the top of the 1st string indicates that the string is muted so that it will not give out a sound when struck with the pick. This is done by touching the string lightly with the ring finger in order to keep it from vibrating. Do not press too hard. The 2nd, 3rd, & 4th strings are barred by the ring finger and the 5th and bass strings are barred by the pointer finger. This chord is usually harder to play than the first type shown but there is a secret to getting it down.The ring finger should be straightened out as much as possible instead of being bent at the knuckle. Once this is accomplished, it can bar the 3 strings a lot easier and come out with a clearer tone.

7—chords are often used in blues. They can be played off these two basic bar chords by adding an additional note with the little finger. Here is a diagram of A7 and a C7 (this same pattern can be used for all other chords thus far shown);



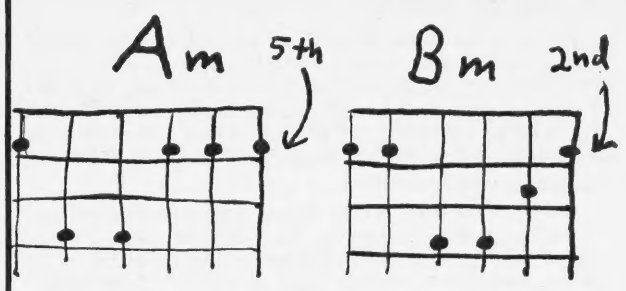
A circle is drawn around those notes which have been added to the basic patterns.
Another form of a 7—chord is as follows;

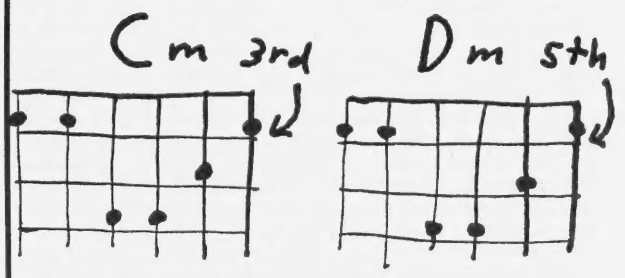


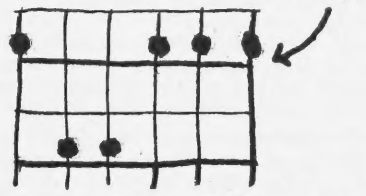
The first string is played open for C7 and this is denoted by o at the top of that string. In D7 and E7 it is muted by the pointer finger. The 2nd string is held by the pointer finger, the 3rd by the little finger, the fourth by the in—dex finger and the 5th & bass string by the ring finger.

It is particularly difficult to bar the last two strings of this chord because it must be done with the tip of the fin—ger. All the previous barring involved the length of the finger.

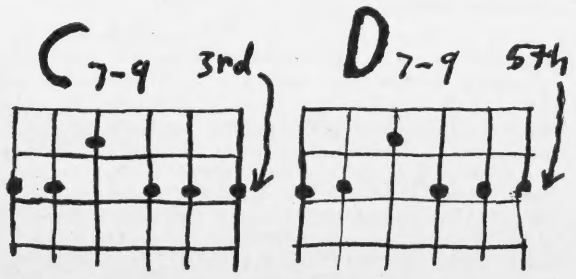
Minor chords are not common in traditional blues but they occassionally appear. Here are some minor chords;

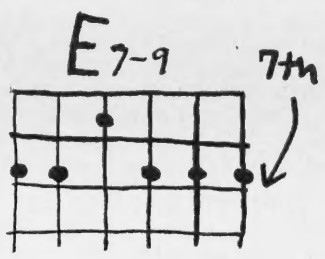






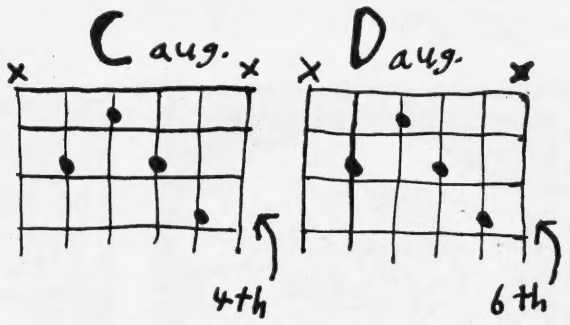
7—9—chords are often found. Here are some examples;

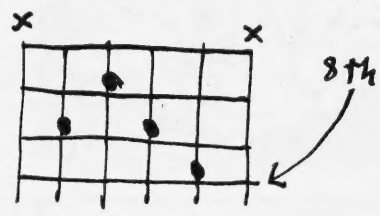




The 1st, 2nd, & 3rd strings are barred by the ring finger, the 4th held by the index finger, and the 5th & bass are barred by the pointer finger. The ring finger bars 3 strings length—wise while the pointer bars 2 strings with the tip. If this is too difficult, either the 5th or bass string can be muted.

Augmented chords are sometimes used. Here are some examples;





E aug.

The first and bass strings are muted with the little fin—ger and thumb respectively. The 2nd string is held with the little finger, the 3rd with the ring finger, the 4th with the index finger and the 5th with the pointer finger.

The following articles will include diagrams of the basic note patterns found in blues, beat patterns, and, techniques for creating various sound effects. All for now.

NAMIBIAN STRIKE

Most of the third world has broken the fetters of the colonial situation, although many peoples are still trapped in the web of a neo–colonial political system and a world–wide capitalist economic system In most of southern Africa, however, the people are struggling to liberate themselves from all three situations simultaneously.

At present a strike is being waged in Namibia, probably better known by its colonial name of South West Africa, against the blatant exploitation of Namibian workers by South African and US economic interests. Formerly a German colony, Namibia was given to South Africa under a mandate from the League of Nations. South Africa was to guide the development of the country and protect it from outside forces which could exploit it. Instead of practicing this enlightened colonialism, South Africa completely integrated Namibia into its economy and extended the same kind of exploitation practiced against the African majority in South Africa to neighboring Namibia. In 1966 the UN revoked the mandate for maladministration, which action was upheld by the International Court last June. Consequently, any economic concessions granted by South Africa are invalid along with South African apartheid, racist, and anti–labor legislation being applied there.

Since mid–December 12,000 striking contract workers have paralyzed the Namibian mining industry. Tsumeb Corporation mining (lead, copper, zinc) one of the main targets, is jointly controlled by two US companies––American Metal Climax and Newmont Mining. Typical South African police state tactics are being directed against the workers. Police reinforcements sealed off the workers compound and surrounded it. Then workers were shipped on special trains to a 'native reserve' far to the north called Ovamboland. As the workers continued to enjoy wide popular support, the New York Times reported that more police reinforcements were flown from South Africa to the heart of Ovamboland, where most of the labor for Namibian industry is contracted. The strike has also spread to service trades, construction, and other occupations.

The contract–labor system of pseudo–slavery has been a major grievance of workers. Ovambo contract workers are confined to Ovamboland and allowed to leave only for contract labor. Workers have no choice of jobs, wages, working or living conditions. During the period of contract workers are confined in segregated, barrack–like compounds. The current strike or any strike or breaking of a contract is illegal under South African anti–labor laws. Contracts are obtained only through the South West African Native Labour Association, which represents all the major employers.

Mining companies in Namibia are denuding all the natural wealth of the country. At the current speed–up rate of extraction, the Tsumeb mine will be exhausted within 25 years and American Metal Climax and Newmont will have removed a billion dollars worth of metal from Namibia––illegally. 1970 profits of these companies from Namibia exceded $15 million from Tsumeb.

Support the struggle of the people of Namibia by any or all of the following:

1) Send a nasty letter to American Metal Climax (1270 Ave. of the Americas, NY,NY 10020) and Newmont Mining Corporation (300 Park Ave.,NY,NY 10022)

2) Demand that the US government implement the International Court opinion, which it has verbally accepted.

3) Support stockholder actions to raise the issue of US corporate policy in Namibia at the annual spring meetings.

4) Send direct aid for the strike and the Namibian struggle for liberation to South West African Peoples Organization (SWAPO) PO Box 2603, Dar es Salaam, Tanzania.

FREE WHEELS

By Erik R. Moore

Denver Free Wheels is on the way. What in the world is Free Wheels, you ask? It's a cheaply free bus service, run by freak-types for fun, not profit.

Visualize it--down Colfax or York or Broadway, a gaudily painted vehicle of multi-passenger nature jolting along, stopping in the middle of the block for you. You climb on, say hello and take your seat. You don't pay any money because today you don't have any. Tomorrow you might, or perhaps you did yesterday. At any rate it's cool to ride if you want to.

The drivers are a mixed lot. Anybody not doing anything at that particular time, having a chauffeur's license, climbs into the seat and drives his neighbors around.

Don't say it will never happen here because it already is.

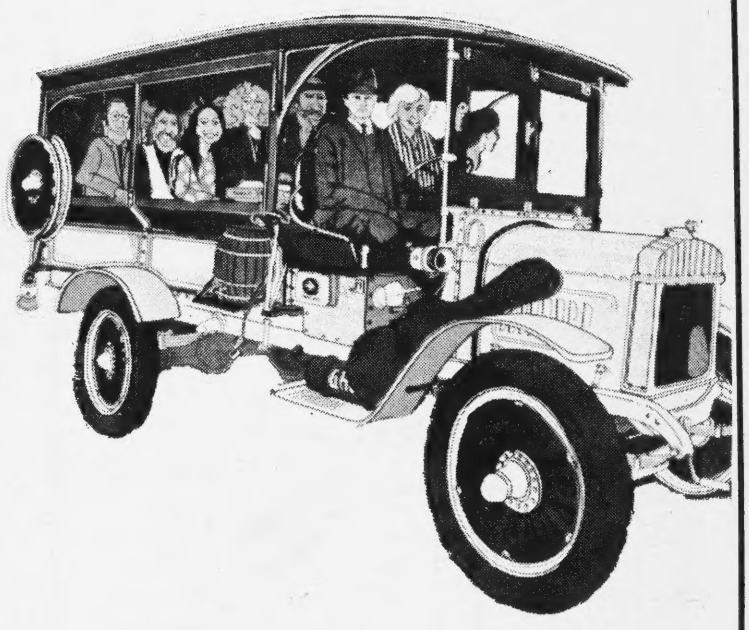
Miacubae Baba Otuniji Om is from Boston way and he is trying to set the thing up. He already has a bus and is currently trying to hassle his way into getting the unsurance paid for. As of this writing, it looks like he has made it into a 50 passenger hospital bus.

The first route will be up and down York and Josephine until 2 or 3 in the afternoon and then probably up and down Colfax to Broadway and Colorado Blvd. There is another vehicle in the works and his total goal is something like two dozen buses running in the Denver area, picking up hitch-hikers, strollers, friends and anybody else who wants a ride.

The busses will cost around $5 to $8 a day to operate, with all the mechanical work being done by Free Wheels people.

Maicubae used to work on the highly successful Free Wheels campaign in Boston as a driver and an organizer. "One of the biggest problems we have is getting together people to drive the buses. But once something like this starts it is almost self-perpetuating."

From Chinook



WHY NOT A SWITCH BOARD?

What this community needs is a good switch board. What we now have are a myriad of refferal and help services all of which seem to be divorced from the most revolutionary developments in the Twin Cities. Being either owned or funded by interests other than the people in our community they seem to have little understanding of what we are trying to accomplish, or, perhaps they do understand and are trying to get in on the action before we can get ourselves together.

When 100 Flowers gets phone calls reffered to us by Y.E.S. asking about the Co–ops, it becomes all that much more evident that they aren't in contact with the cooperative movement. When phony–voiced bleeding–heart adds appear on KQRS promising to help replace drugs with people, talking about being "strung out" on acid, and offering to "serve us" you know they aren't one or us. To say that the addict must replace dope with people doesn't tell one very much. Is dopeSmack, Speed, Downers, Marihuana, or is it just a catch word to confuse the issue of life drugs vs death drugs? "strung out on acid" is the same type of statement.

When someone offers to serve you, you can be sure it will be done with a Kroger smile with just about the same amount of sincerity as Krogers. We should not want to be served, we should want them to struggle with us for our common self–realization, and, that is surely not going to come out of a businessman's pocket or liberal government coffers. So what is the alternative?

When I was in Madison, Wisc. I worked with Peoples ffice. All money was obtained by the staff thru selling papers or from benefits. The people who used it, therefore, were the ones who financed it & the staff was responsible to them–not to a well to do financier. A volunteer did not have to be screened by a director to be allowed to work, and could participate with the other volunteers in all decision making whether it reffered to money, working schedules, or policy. No advertisements were needed, since they were in such close contact with their community that nearly everyone knew about them. The key is to work as a collective. That is the only way a switchboard could ever meet our real needs.

All those interested in such an idea for the Twin–Cities can contact me at 341–3291 or 100 Flowers at 333–8471.

Phil.

"OM"
BY RANDY PEYTON
ALL THIS CONSCIOUSNESS RAISING DON'T DO ME NO GOOD! NOT WITHOUT SOCIAL CHANGE, TOO!
LIKE I WON'T BE FREE TILL EVERYONE IS FREE, RIGHT?
I KNOW! I'LL BECOME A REVOLUTIONARY!
THERE! NOW I'M A REVOLUTIONARY!
..OMMMM ..OMMMM

NAME

PHONE

ADDRESS

ZIP

OCCUPATION

___PUT ME ON YOUR MAILING LIST

___I WOULD LIKE TO WORK ON THE PEOPLE'S REFERENDUM

___I WOULD LIKE INFORMATION ON HONEYWELL PROJECT SPEAKERS AND FILMS

MAIL TO: HONEYWELL PROJECT
529 CEDAR AVE. so.
MINNEAPOLIS, MINN.
336-1581

HOI LIEN HIEP
TRI THU C
VIET-NAM
TAI PHAP

UNION DES INTELLECTUALS
VIETNAMIENS EN FRANCE

16 rue du Petit Musc
Paris 4e

MESSAGES TO THE ORGANIZERS AND PARTICIPANTS IN THE WAR CRIMES HEARINGS SPONSORED BY THE HONEYWELL PROJECT

Dear American friends,

We would like first of all, in the name of thousands of Vietnamese intellectuals living in France, to send our warmest greetings to the organisers and participants in the War Crimes Hearings sponsored by the Honeywell Project. We feel certain that by your action which leads to the unveiling of the war crimes commited by the American government in Vietnam and Indochina, you are taking a valuable part in what we, Vietnamese and Americans do to stop as soon as possible this war that has been waged for some ten years by the successive American administrations and intensified since Mr. Nixon's access to the White House.

... we must also stress the more recent use of a barbarous weapon, the super-bomb BLU-82/B, also called "Daisycutter", whose power of destruction comes just behind that of atomic weapons. In relation to this, the ignominious pretence of American military must be denounced when they say in the face of all contradictory evidence that this bomb is used only "to even out the ground for the landing of helicopters" whereas one single bomb of this kind "causes death and wounds over a surface of 1,746 acres" (quoted from Professor Arthur H. Westing).

We shall remind as well that 7,500,000 l. Orange agent containing 2,4,5-T are still stockpiled in South Vietnam; this herbicide is still being utilized in spite of the Nixon administration's denials.

Thousands of My-Lai-like massacres have been carried out.

Millions of inhibitants have been forcefully transported and cooped up in concentration camps hypocritically lagelled "strategic hamlets". Most of these people are peasants who are thus deprived from their land, and therefore from their means of existence.

Hundreds of thousands of persons are being detained in prisons similar to the "tiger cages" made unfortunately famous by Don Luce's revelations. Most barbarous tortures are being practised every day on the detainees.

If this country has to be destroyed in order to be saved, this kind of "salvation" is admittedly rejected even by the very persons among us who stand out against communism.

ON BEHALF OF THE EXEC. COM. OF UNION OF VIETNAMESE INTELLECTUALS IN FRANCE,
HUYNH HUU-NGHIEP,
VICE-PRES.

The co-op collective movement has responded to the food problems and only in the last few months has it spread to other areas. Now, there's a group attempting to improve housing conditions co-operatively.

A group of us have been meeting o over the last 6 weeks to trade ideas and get started. We now have a name a home, a plan, and needs. The name is the Solid Oak Carpentry Collective and we're using the basement of the Building For Resident Power, 301 E. Lake St.

Our plans include turning that basement into a workshop available to the people of the Southside to come in and use, forming a toolbank, made up of the membership fees of those who join, the tools being available to all the members, setting up a building material recycling center to re-use good, but old, materials, and to outfit crews to perform low cost carpentry service to homeowners and people's institutions. We want to teach and share, not become repair people.

Our needs are many, the most outright is money and tools. We are learning the skills slowly. More importantly, we need the advice and support of the South Minneapolis community and, like most of society we are heavily male dominated.

If you are interested or can fill some needs, which are really the needs of your neighbors, come to our grand opening meeting at 301 E. Lake St. Friday, Feb. 25th at 7:30. Bring refreshments, cookies, and other things to snack on.

ALTERNATIVE GROUP MEETS

Alternative life styles center will be holding another foundation type meeting Tues. Feb. 22 , at 7:30 pm, second floor of the United Ministries Bldg, at 1209 4th st. SE.

Purpose of the group so far defined is to serve as a resource center for those interested in changing their life styles, providing info. on those who have already done so, and where to begin.

Alternative also intends to start a reference pool of info on house existance, their skills, tools, and interests to be shared.

Anyone interest or with info. to share with us, this is your chance to more or less get in on the ground floor, whether you be into the hous e thing considering an alternative, or just curious as to the rationale of our group. Come to our next meeting.

Julie Reynick

Apologies to the co-op for messing up the bus (one of them). We paid for the parts, $37.00, and Dean fixed it. Part of the subscription list is either mislaid or ripped off--as many as 50 names. Where another copy of that list might be is not known. Another thing mislaid or ripped off is the phone bood of local people relating to 100 Flowers in the past. But there is always the Changes directory.

Last week, even though the calendar and bulletin were prepared for the paper, they didn't get printed through a communication gap. The printing of LNS material without re-typing it in a more readable manner is due to: lack of time and money, and volunteers. Money because it takes carbon ribbon which is expensive.

For several days, the typing room key was mislaid, so we couldn't even type if we wanted to. Finally found it, opened the door, and found another such key inside the room.

So last issue was a bit rough

*** *** *** *** *** ***

Didn't print last week, to cover the war crimes hearings. On the last night of the hearings, a crasher at the office of 100 Fl. came to the hearings to say the typewriter had been stolen. So, I announced it after they were over, when most people had already left.

Couple days later, in the evening a fire started, and thanks to the firemen who arrived very quickly, it was put out in time to prevent the whole building from burning down. We don't know the cause of the fire. No one was hurt, and the damage was relatively small.

Friday Feb. 18

AT&T Presents Pig in a Blanket - 8 pm
at 425 13 ave. S.E., Donation

The Chalk Garden - 8 pm
245 Cedar ave., $3.00 For Adults & $2.00 For students

Charge of The Light Brigade - 8 & 10 pm, U-YMCA at 1425 Univ. ave. S.E., $1.00

Occultism - A Journey into The [redacted] supernatural including a movie & speech by Rev. Holifield, 11 am, at Univ. Campus, Free

Abadingi - 8:30 pm, at Coffman Union, $1.00

Bill Haley & The Comets - 9 pm, at Coffman Union, $2

Saturday Feb. 19

University Artists Course - 8 pm, Northrop Auditorium, Tickets on Sale at 105 Northrop

Abadingi - 8:30 pm, at Coffman, $1.00

The Masque of The Red Death - 8 & 10 pm, at U-YMCA 1425 Univ. ave. S.E. $1.00

The Chalk Garden - 8 pm
245 Cedar, $3.00

Science Program - An Archeologist Presents history of Fort Snelling at 1:30 pm & 3:30 pm in The Auditorium of The Arts [illegible]

Pig in a Blanket - 8 pm
425 13th ave. S.E. Donation

Sunday Feb. 20

Whole Earth Rainbow Band & Dean Carr - 8 pm
at One Groveland (19th & Nicollet), $1.00

Pig in a Blanket - 8 pm,
at 425 13th ave. S.E.

Wednesday Feb 23

Brian Peterson - 8 pm, at one Groveland (19th & Nicollet), $1.00

Pat Proft & The Polish National Circus by Dudley Riggs' at 8 pm, 2605 Henn.

Thursday Feb. 24

Drugs: Problem & Treatment - People From Give-and-Take Center will speak on drugs at 7:30 pm at one Groveland (19th & Nicollet). Come Share.

Pat Proft & The Polish National Circus - 8 pm, at 2605 Henn., by Dudley Riggs

Friday Feb. 25

Mildred Pierce - 8 & 10 pm
at U-YMCA, $1.00

The Chalk Garden - 8 pm,
at 245 Cedar, $3.00

Pig in a Blanket - 8 pm,
at 425 13 th ave. S.E.
Donation

Co-op VW repair, Parts at Wholesale + 10%. 646-9551

We Want To get a Community Farm Together. If Interested Call 823-3537

Lost While Hitchhiking - White bag With 3 books in it. If Found Call Vicki 338-7254, 2111 2nd ave S.

Moving? Free Cardboard boxes. Call 822-2381

Baby sitting in my home near 33rd & Elliot Call 822-2381.

Needed: one Female Passenger To L.A. 721-2826

Roomate Wahted Male or Female $42 per mo. Call 822-3656

For sale - Stereo System, Good condition. Call 338-6357

Handmade shelves of Unfinished Lodge pole pine at $1.00/Foot. Call Ron at 341-3774

If not delivered within 10-15 days please return this piece of highly enlightening educational material to
HUNDRED FLOWERS
PO Box 7271 Big Powderhorn Sta
Minneapolis Minnesota 55407
RETURN POSTAGE GUARANTEED
ADDRESS CORRECTION REQUESTED

Mpls. Public Library
Serials Div., Order Dpt.
300 Nicollet Mall
Mpls., Mn. 55401

United States 8¢
EINSTEIN
MINNEAPOLIS MN